

# The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. II.—No. 48.

NEW-YORK, SATURDAY, OCTOBER 12, 1861.

WHOLE NUMBER 100.

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## The Principia

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## PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals  
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and  
kindred crimes—the application of Christian principles to all the relations, du-  
ties, business arrangements, and aims of life;—to the individual, the family,  
the Church, the State, the Nation—to the work of converting the world to  
God, restoring the common brotherhood of man, and rendering Society the  
type of heaven. Our text book is the Bible; our standard, the Divine law; our  
expediency, obedience; our plan, the Gospel; our trust, the Divine prom-  
ises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

## THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptu-  
ral method of treating it.

"To the law and to the testimony; if they speak not according to this  
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is  
given by inspiration of God, and is profitable for doctrine, for correction, for  
instruction in righteousness. That the man of God might be perfect, thor-  
oughly furnished unto all good works." II Tim. iii. 16-17.

Part III.—Slaveholding brought directly to the test of the  
Bible.

## CHAPTER XXX.

### THE PROPHECY OF MICAH.

[Continued.]

Immediately after the words last quoted, the prophet pro-  
ceeds, by way of presenting a *contrast* to the then existing  
state of things in Israel and Judah, to describe the glories  
of the latter day, when the Messiah's reign shall fully be  
established on the earth. As if to exhibit the *true* religion,  
in its total opposition to the *false*, he says:

"But in the last days" (when the false prophets and their  
delusions and dupes shall all have been swept away) "it  
shall come to pass that the mountain of the house of the  
Lord shall be established in the top of the mountains, and  
it shall be exalted above the hills, and people shall flow unto  
it. And many nations shall come and say, Come, and  
let us go up to the mountain of the Lord, and to the house  
of the God of Jacob; and he will teach us of his ways, for  
the law shall go forth of Zion, and the word of the Lord  
from Jerusalem. And he shall judge among many people,  
and rebuke strong nations, afar off; and they shall beat their  
swords into ploughshares, and their spears into pruning  
hooks, nation shall not lift up a sword against nation, neither  
shall they learn war any more. But they shall sit,  
every man under his vine and under his fig tree, and none  
shall make them afraid; for the mouth of the Lord hath  
spoken it." &c.—(Chap. iv, 1-4.)

The Millennium of Christianity is here plainly described,  
and this is the common understanding of the passage,  
among us, in this country. The description consists mainly  
in particulars which indicate the absence of oppressors, and  
affirm a condition of freedom and security from oppression.  
Instead of being despoiled of their rights and robbed of  
their possessions, all men should, without fear of molesta-  
tion enjoy them. Each one should have his own home, his  
own lands and trees, and enjoy their fruits and productions.  
As the description excludes all oppression, so the terms  
employed are peculiarly adapted to exclude chattel slavery  
and slaveholding.

And how was such a wonderful change to be produced?  
The prophecy itself answers the question. The people of  
many nations should seek the Lord, desiring to be taught  
his ways, in order that they might walk in them. A general  
inquiry should prevail, concerning the laws by which  
God governed the nations. "Out of Zion," the spiritual  
Zion, the true church of God, as distinguished from the false

church, which being polluted with oppression, was to be  
destroyed—out of Zion should go forth the law—the law  
of equal and impartial love, the law that condemns all op-  
pression. By this law, Christ should judge among many  
people and rebuke strong nations, afar off, testing all their  
institutions, statutes and usages by its requirements, and re-  
buking whatever was not in harmony with them. "The  
word of the Lord from Jerusalem" would contain and em-  
body this law. This word, proclaimed from the literal Je-  
rusalem, on the day of Pentecost, and preserved in the spiri-  
tual Jerusalem, ever afterward, for the equal benefit of  
Jew and Gentile, bond and free, Barbarian and Scythian,  
would be the world's grand remedy against oppression,  
wherever it was truly embraced and obeyed. The faithful  
preaching of this "word" would be the grand instrumen-  
tality employed, and this would require preachers like Mi-  
cah, Amos, Hosea, Ezekiel, Jeremiah, Isaiah, and all the  
true prophets of Israel and Judah, in contra-distinction  
from the false prophets who opposed them, and cried  
"peace, peace."

It was by no accidental or fortuitous concurrence of cau-  
ses that this wonderful prophecy of the latter day glory of  
the Church, a glory so largely defined and described by  
the absence of oppression, was inserted so immediately af-  
ter the declaration of God's displeasure with his ancient Is-  
rael and Judah, for their oppressions, and his determination  
to cast them out of his sight. If we turn now to the par-  
allel passage in the second chapter of Isaiah, where the  
same bright and glowing description of the "last days" is  
presented in almost the same words, we shall find that it  
stands in precisely the same connection there, that it does  
here, as a sequel and as a contrast to the same corrupt and  
oppressive church, whose abundant sacrifices God would  
not accept, and whose destruction, unless they should re-  
pent, was there threatened.

If the spirit of Inspiration did not design, by the double  
testimony of these two prophets, preserved for our instruc-  
tion, to teach us that the conversion of the world, and the  
Millennium of Christianity, are in no way to be ushered in,  
but by the "word of the Lord" made effectual for the "re-  
buke" of oppression, by the preaching of his faithful mes-  
sengers—and if it was not his design to teach us likewise,  
that preachers of an opposite character, crying "peace,  
peace," amid the abominations of slavery and slaveholding,  
are not his true messengers, and ought not to be regarded  
as such; then we demand to know what practical instruc-  
tion is contained in them, and why they were placed among  
the canonical scriptures?

We ask, further, how do such divine utterances as these,  
compare with the theory and the practice of those religious  
teachers who, though they do not apologize for slavery and  
slaveholding, and seem desirous in some way, and at some  
time, to bear their testimony against it, are nevertheless ex-  
pecting to call sinners to repentance, to bring them under  
conviction of sin, and to secure their conversion, in the first  
place, without shocking their prejudices on this delicate  
subject of the sin of oppression, until afterwards, hoping  
that after they are converted, they will then bear to be told  
also of their participation in this particular sin, and will be  
led to repent of it, likewise? Without denying that persons  
may be led to repent of some sins, and of their sins in gen-  
eral, without thinking of every specific form of their sins,  
until afterward, we must still ask whether the preacher  
who warns them to repent, ought not to specify, as did the  
inspired prophets, the great prevailing sins of the people in  
general, in which all or nearly all of them participated?  
In the passage before us, the judging and the rebuking of  
the nations are first mentioned, and the effects are repre-  
sented as coming afterward. Moses and the Prophets,  
Christ and his Apostles, were remarkable for reprobating the

particular sins of the people, especially the great sin of  
oppression.

Some further reproofs of oppression are contained in the  
prophecy of Micah, and some further descriptions of the  
true religion, as contrasted with its counterfeits.

In the sixth chapter, after showing the uselessness of  
mere religious observances and rituals, the prophet pro-  
ceeds thus:

"He hath showed thee, O man, what is good. And what  
doth the Lord require of thee but to do justly, and to love  
mercy, and to walk humbly with thy God?"—(Chap. vi,  
v. 8.)

"Are there yet the treasures of wickedness in the house  
of the wicked, and the scant measure that is abominable?  
Shall I count them pure, with the wicked balances, and with  
the bag of deceitful weights? For the rich men thereof are  
full of violence, and the inhabitants thereof have spoken  
lies, and their tongue is deceitful in their mouth. There-  
fore also will I make thee sick in smiting thee, in making  
thee desolate, because of thy sins."—(v. 10-13.)

"For the statutes of the house of Omri are kept, and all  
the works of the house of Ahab, and ye walk in their coun-  
sels, that I should make thee a desolation, and the inhabi-  
tants thereof a hissing, therefore ye shall bear the reproach  
of my people."—(v. 16.)

The priests of Omri and Ahab, and their successors, down  
to the time of Micah, had doubtless taught the people the  
duty of obeying the "law of the land," whether in viola-  
tion of the law of God or no. They denounced as treason-  
able, the doctrine of the prophets of Jehovah, who declared  
his law to be paramount. The more moderate portion of  
them who, pretending to be reformers, healed the wound  
"slightly," conceded, probably, that wicked laws must be  
obeyed, until they were repealed. So "the statutes of the  
house of Omri were kept," while the laws of God were dis-  
obeyed. "All the works of the house of Ahab" were con-  
stitutional and loyal, or were to be treated as such, but  
works of justice and mercy, were to be laid aside, whenever  
the statutes of Omri and Ahab required them to be. Just  
so it is in this country. The Fugitive Slave Bill forbidding  
to feed the hungry and shelter the outcast, is held binding,  
while the opposite commandments of God, and the precepts  
of Christ, are held to be inoperative and obsolete. And we  
have religious teachers who inculcate this as a religious  
duty.

"That they may do evil with both hands earnestly, the  
prince asketh, and the judge asketh for a reward, and the  
great man, he uttereth his mischievous desire; so they  
wrap it up. The best of them is as a brier, the most upright  
is sharper than a thorn hedge; the day of thy watchman,  
and thy visitation cometh, now shall be their perplexity."—  
(Chap. vii, 3-4.)

Whether those who healed the wound "slightly" advised  
the people to follow and confide in "the best"—"the most  
upright" of these—"the least of two evils" we are not par-  
ticularly informed. Very probably they did, as they must  
have claimed, as their successors do, to belong to the middle,  
the moderate class, themselves.

For the Principia.  
AN APPEAL TO AMERICAN CHRISTIANS.

In the fearful peril which has so suddenly arrested the  
peaceful progress of the nation, all have a common interest.  
Involving the Church as well as the State, in its progress  
and prospective results, does it not demand of Christians  
special solicitude in regard to the new responsibility it im-  
poses upon them as members of the body politic? And is  
the necessity less apparent of mutual conference and prayer  
for needed wisdom and grace at this appalling juncture?

While there is a very general agreement, in the popular  
mind, that slavery is the real cause of our troubles, there is  
less unanimity of opinion as to the results to be apprehended  
or hoped for. The majority probably regard it as merely

a struggle to maintain the authority of the government and the integrity of the Union. These objects secured they look no farther. Many, however, think they see in this conflict the doom of oppression. Without indicating the way of reaching this result, or engaging in any measures designed to secure it, they hope for it.

It is greatly to be feared, however, that in this

"The wish is father of the thought;"

as in it we have another illustration of what has ever been the bane of our policy, the substitution of expectation for execution, an indolent hope of some good desire for the effort necessary to secure it. Like the "optimists and quietists," crying "no danger," of whom Mr. Webster so bitterly complained, when he vainly attempted to rouse the North to resist the annexation of Texas; like Mr. Webster himself, who refused to support the "Wilmot Proviso" for the new territory, wrested from Mexico, in consequence of the war, provoked by that annexation, on the plea that he "would not re-enact the laws of God;" like thousands, expecting the North to be roused to resistance by the outrages of the Fugitive Slave Act, the Dred Scott Decision, the John Brown affair, though doing nothing to turn these events to any such account; there is reason to fear that those now expecting the present war to destroy slavery, while doing nothing to forward such a result, will yet wake up to the terrible fact, that it "is only scotched not killed."

If slavery, which has ruled the nation for fifty years, and inaugurated the present war because that control could not continue unquestioned, is to be abolished, is it probable that so great a result is to be secured except by measures specially designed for such a purpose? In present possession of the ground, with all the guarantees, constitutional, legislative, and judicial, afforded to its imperious demands by an obsequious government, will it relinquish not merely its control but its existence, without a struggle—a struggle made necessary by specific efforts for its overthrow? And yet do we not look in vain for such efforts in any movement, popular or governmental, in that direction? Some have hoped much from Gen. Butler's decision, regarding the slaves of rebels as "contraband of war," to be used for service if needed, and the proclamation of Gen. Fremont, and the recent act of Congress, confiscating them. There can be little ground of hope, it would seem, for such acts of strategic policy, when we look in vain for any expression of purpose or wish, from either department of government, civil or military, to interfere with the principle of the system; when a leading editor in defence of the Administration, alluding to those acts, can say that they "affect slavery only the same as other property," and a member of the Cabinet,\* in a recent speech in a New England city, declares that "this war is not a war upon the institution of slavery; but a war for the restoration of the union, and the protection of all citizens in the South as well as North, in their constitutional rights." Some affect to regard these acts as but the entering wedge to a more thorough and radical policy, that shall completely rend or destroy the connection between the government and the system. With what color of probability such an opinion can be cherished, is difficult for us to see.

It is no part of our present purpose, however, to impugn the motives, or inveigh against the policy of the present administration. We are not unaware of the serious difficulties that encumber the subject of slavery, and the best method of restoring to four millions of our down-trodden and benighted countrymen, their long-lost, though inalienable rights. We can readily account for the reluctance of its members to add to the fearful responsibility of conducting the present campaign, the duty of grappling with the cause. Nor do we overlook the danger they may apprehend, of taking a position too far in advance of the people, who, after all, make governments and constitute the source of political power. We recognize these difficulties, and regard them as second only to those of an attempt at securing a peace, while ignoring and leaving untouched the prolific source of all our troubles. Indeed, we find in them our great argument in favor of our appeal to the people, especially to the *christian* portion of those on whom in fact

\* "Constitutional" guarantees of slavery we hold to be only imaginary and unreal. And as to "legislative," we have the testimony of Calhoun, Porter, Mathews, Mason, &c., that there are no enactments that legalize slavery.—*Editor Principia.*

\* Hon. C. B. Smith, Secretary of the Interior.

rests the responsibility of deciding the question involved. Representing therefore a society, organized "to induce action by the churches with reference to slavery, and to inculcate the duties of civil government, of civil rulers and of citizens in respect to its overthrow,"† we feel called upon by motives of patriotism, humanity and Christian consistency, without dogmatism or empiricism, to ask our brethren to weigh with candor the following considerations; involving indeed but a small part of the great subject, and yet indicating particular points which seem to us specially important.

And first, we would inquire whether or not *the great need of the nation is a larger infusion of the religious element into our governmental policy?* We need political sagacity and military strategy of the highest order. But do we not need a more loyal fidelity to the deeper conviction of our moral natures? To us it seems that the great problem that clamors loudest for solution is moral rather than political—not so much, whether the seceded States shall be compelled to return to their allegiance to the National Government, as whether the Nation itself shall return to its allegiance to the government of God. To ignore, therefore, the great question of human rights, in an attempt to establish those that are merely governmental, will probably prove a vain endeavor: for

1. It overlooks the natural workings of the great law of cause and effect, which God himself has established. There is an "irrepressible conflict" between Freedom and Oppression. They have necessities incompatible with each other, as the nation's experience abundantly proves. Can that peace be permanent, which leaves these hostile forces to war against each other in the future as they have in the past?

2. It involves the forfeiture of the Divine favor. God has given very unequivocal intimations of his purposes in this regard. To the rebellious Jews it was said, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

The way of peace they know not, and their is no judgment [or right] in their goings; they have made them crooked paths; *whosoever goeth in them shall not know peace.*" "Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free and to break every yoke?" If these are the conditions of the Divine favor, how can a nation expect a favorable answer to their prayers, while boldly claiming that it is *not* their purpose to "break every yoke and let the oppressed go free?" And yet our nation presents the singular spectacle of a public recognition of our dependence on God, the President publicly asking his neighbors to pray for him, and *twice*, in less than half a year, the nation is summoned to set apart days of "fasting and prayer" for a Divine blessing, while almost boastfully declaring their determination not to fulfil the only conditions on which God has promised to answer prayer. Do not our mishaps, disasters and defeats, excite more than a suspicion that God has a controversy with us, for our unrepented and unforsaken sins? And can the Christian heart have confidence that a better future awaits our arms, till we make our professedly religious convictions a part of our political and strategic policy? Is not this our great necessity?

But how shall our public men, our statesmen and military chieftains be persuaded to occupy this higher ground—to leave the murky atmosphere, of compromise and a time-serving expediency, for the purer air and clearer light of God's eternal truth? Proverbially timorous, can they be expected to move in advance of public sentiment and the popular will? Plainly not, on any subject; much less on a matter so replete with difficulties as the slavery question, when the temptations to walk in the beaten paths of a compromising expediency are so strong. The great work now requisite, is evidently with the people. They must be educated up to a correct sentiment—to the creation and expression of a popular will that shall command the acquiescence of our public servants. And should not the christian church make her influence felt in this educating process? Ought not her membership of millions, her ministry of tens of thousands, her ordinances, her pulpit and press, with the numberless ties of family and society linking her

to the State, to constitute a controlling power in this good work? Has she not suffered immensely in her own spirituality as well as reputation, by her remissness here?

But secondly, this influence, to be effective, must be combined. Individual utterances and random acts of persons and churches have their place; and in their place they have done good. Have we not, however, reached a stage in the progress of our conflict with slavery, when more vigorous measures and a more imposing front are demanded. Too long have politicians and administrations felt justified in disregarding the presence of the church, because of her divisions of sentiment and lack of harmony in her counsels. Should she not, at such a time as this, forgetting past differences, combine her testimony and influence, in behalf of a common purpose? Shall politicians and parties, cast to the wind their platforms and watchwords, while rallying around the standard of the nation's defense; and have christians no sacrifices of feeling and opinion to make in behalf of a cause, in which are involved the dearest interest of the church, at home and abroad, as well as those of the State? Loyal to Truth and Right, should she not bring a power from the world to come which shall command the respect of the people, and compel cabinets to listen? Does she lack for motives? It would seem that they might be found in the spiritual darkness and declension that involves her interests at home, and paralyzes her operations abroad, which seem to be the natural consequents of the war, with the still darker night to be apprehended in the future, if it be not brought to a successful issue. Besides, in our view, her own reputation, the glory of God and that Gospel, which she professes to be the power and wisdom of God, demands that a body of men and women, numbered by millions, with such elements of influence, as are at their disposal, should not sit inactive and altogether hold their peace at this time. Enlargement and deliverance may arise, but is it fitting, that it should come without their agency and from another place?

Is it said that this is a grave question, difficult of solution, said that it is our wisdom to leave it to a higher Power, while we stand still and see the salvation of the Lord? Of course our help and hope are in the Lord. But by what reasoning, however, a church, which is engaged in active efforts for the conversion of the heathen world, the evangelization of Catholic France and Italy, calling for societies, publications, and annual convocations, can regard itself excused from making far greater efforts to bring to a right solution the great question now before the American Republic, of whose responsible citizenship, its members constitute so large a portion, we fail to see. Indeed, we may well inquire: When, in the whole history of the christian church, was there a more urgent call for a religious cenvocation or convention—a kind of grand Ecumenical council—of American Christians, irrespective of school or sect, to consider the question of present duty and give expression to their well matured convictions concerning the position the church should occupy in the present crisis? Is it too much to hope, that such a convention may yet be called?

Never was the nation in a posture so favorable to listen to such a voice as she might utter, as at the present moment. Evidently the whole question of our future policy is now in abeyance. Such an influence as the religious mind and heart might exert, would turn the scale. Filled with a tender and anxious interest for her sons, torn from the peaceful pursuits of life to encounter the hazards, physical and moral, of the camp and field; distressed in view of disasters which have already attended our arms, and the manifest mistakes that have been made in the cabinet and councils of war; appalled by the increasing magnitude of the contest as it looms up amid the gathering obscurity of an uncertain future; shocked and indignant at the barbarities of the grim Power that gloats on the anticipated subjugation of the more populous and prosperous North, while scorning all constitutional guarantees by trampling on the Constitution itself, and spurning all farther alliances, hitherto so entangling, political, ecclesiastical and social, the nation was never so well prepared to defend the claims of righteousness and humanity as now. The charm of party affiliation is dispelled; the siren voice of Christian union is drowned amid the clangor of arms, and the discordant notes of deadly hate. Why shall not the church therefore, speaking with almost a divine authority, add her voice to the voices of humanity and self-preservation, military necessity and political expediency, speaking more loudly than ever before, to decree the total overthrow of the haughty Power, the final extinction of this pestilential mischief? She has but to speak the word, we are convinced, and the thing shall be done. Will she not do it?

In behalf of the Ex. Com. of the Church Anti-Slavery Society.

H. T. CHEEVER, SEC.

J. C. WEBSTER, PRES.

† Constitution of Church Anti-Slavery Society, Art. III.

## THE CONTRABANDS IN VIRGINIA.

To the Editor of the *Principia*.

SIR: Early in August, one of the officers of the American Missionary Association, opened a correspondence with Major-Gen. Butler, respecting the physical and other wants of the "contrabands," as he had termed them. The letters of Gen. Butler were satisfactory and encouraging. Subsequently, a letter was received by the Young Men's Christian Association of this city, from Chaplain Jones of Newport News (about 12 miles distant from Fortress Monroe), strongly recommending that a Missionary be sent to labor among the contrabands in Virginia. This letter was brought to the office of the American Missionary Association, by the Rev. L. C. Lockwood, who had been laboring in this city, very acceptably, for the Young Men's Christian Association, and who expressed a willingness to go to Virginia, in the service of the American Missionary Association, to investigate the condition and wants of the contrabands, and make report.

At Washington, Mr. Lockwood was favorably received by the Assistant Secretary of War, and recommended by him to Major-Gen. Wool, who had succeeded General Butler at Fortress Monroe. Gen. Wool cordially responded to the proposition of the American Missionary Association made through Mr. Lockwood, and offered every needful facility. The following extracts from letters will interest the friends of humanity and freedom, respecting this new field of usefulness, upon which the American Missionary Association propose to enter, and for the prosecution of which, contributions are earnestly solicited, directed to Lewis Tappan, Treasurer, No. 61 John Street, New York.

## LETTER FROM THE REV. P. FRANKLIN JONES.

[Mr. Jones is Chaplain of the 1st Regiment of New-York Volunteers. He writes to the Young Men's Christian Association of the City of New York, as follows:]

CAMP BUTLER, Newport News, Virginia.

\*\*\* I see, and when I see, cannot but feel that this war has opened a wide and effectual door of usefulness among a people who have hitherto been shut out from the blessings and benefits of our Christian sympathies. I refer to the slave population of Virginia, and more especially to those who have been forsaken by their masters, or who have fled from them and sought refuge from the oppressor's bonds within our lines. Of these there are now large numbers in and about Fort Monroe. Among them are many pious souls, but they are, in this distracted state of things, without any one to watch over them, or to give them religious instruction. Destitute and desolate as they are, they are endeavoring to keep up religious meetings on the Sabbath; and a more affecting and touching sight was scarce ever presented to the eye of the philanthropic and benevolent Christian, than an assemblage of these poor houseless, and homeless sons of Africa, stretching out their imploring hands to God, amid the desolation of these fearful times. Their condition is one that demands the attention and sympathy of the Christian world.

"A good and faithful missionary might be sustained among them in and around Fortress Monroe, at a small expense, and a more interesting field of missionary work was never opened to the Christian public."

## LETTER FROM THE REV. L. C. LOCKWOOD.

"I arrived at the Fortress this morning, (Sept. 3) called on Gen. Wool, who expressed his appreciation of the enterprise, as might have been expected of him. The Rev. C. W. Denison, Chaplain of the Hospital, has given some attention to the "contrabands," and he requests me to say to you that he can scarcely express his joy at my coming. They have assembled in the Hospital Chapel, with the sick citizens, &c.—the colored people in the rear. But you will readily see that you need a cheap barrack church, constructed for them, expressly. They can enjoy full religious freedom, only by themselves. Continue to pray for the blessing of God upon me, and an enterprise for which I feel insufficient, and greatly in need of the sufficiency of God."

Under date of Sept. 4, Mr. Lockwood writes:

"Last evening, while conversing on the piazza of the hotel, I overheard music, and directed my footsteps thither, and in a long building, just outside the entrance of the Fortress, I found a number of colored people assembled for a prayer-meeting. The brother who led in the concluding prayer had a sing-song manner, but his sentiments and expressions were very scriptural and impressive. He prayed that He who brought Israel out of Egypt, Jonah out of the mouth of the whale, and Daniel out of the den of lions, might bring them out into full deliverance, spiritually and temporally.

"I told my mission in few words, and the message was received with deep, half uttered expressions of gladness and gratitude. They assured me that this was what they had been praying for; and that "the good Lord" had answered their prayers, they felt assured that some great

thing was in store for them and their people. There are some peculiarities in their prayer-meetings. Their responses are not boisterous, but in the gentle, chanted style.

Their themes are generally devotional; but they have a prime deliverance melody, that runs in this style:

"Go down to Egypt! Tell Pharaoh,

Thus saith my servant, Moses, Let my people go."

Accent on the last syllable, with repetition of the chorus, that seems every hour to ring like a warning note in the ear of despotism.

"This morning I had an interview with General Wool and Colonel Butler, brother of General Butler. The project met their cordial approval. I went with one of the contrabands, to see others of the leaders. I found them a religious people, and remarkably intelligent, considering their circumstances. They gave me a hearty Christian welcome. Arrangements were made for three services on the Sabbath—one in the house of ex-President Tyler, one in a large open building near the Female Seminary building, and one in the Hospital Chapel of the Fortress. At all of them I am heartily desired to be present and take the lead. Other meetings will be arranged for weak-day evenings. I want, as soon as possible, to visit the people at their dwellings, ascertain who are christians, combine them together in church capacity, and labor with the Divine blessing for their spiritual edification, and the conversion of souls.

"As far as now appears, it would not fulfil the demands of duty to do less than to institute Sabbath-School instruction, and weak-day instruction, through the teaching of another, and teaching myself as far as practicable. There will be sufficient number of soldiers and others who will engage in Sabbath-school instruction. General Wool is actively engaged with us in the arrangement of places, &c.

"The contrabands' receive regular rations from Government, and a large number are employed in public service. Others are industriously contributing towards their own support in various kinds of employment. Several engage in fishing, clamming and oystering. The largest number are quartered in deserted houses near the Seminary; a former negro quarter, &c. I think that before Winter sets in, while as far as possible avoiding the impression that the "contrabands" are not taken care of (which would not be true), there will be abundant room for charity in clothing, bedding, &c.

I shall mingle largely with my religious instruction, the inculcation of industry, order and good conduct in every respect. They appreciate this to a great extent already. I ask a special intent in your prayers, that I may be endowed with wisdom and grace, qualifying me for these peculiar and momentous responsibilities. I never viewed God's hand-pointings so plainly as now."

Sept. 10.

"I find more and more cause for thankfulness that it is my privileged lot to minister to these people. Carey, one of the leaders, informs me that there has been a general and growing expectation among the slaves that God would soon undertake for them. After Mr. Lincoln's election, and before his inauguration, his master said to him, 'You are the cause of all this.' He replied, 'Well, Master, it is only what I have been expecting a long time.' Another leader, named Davis, said that he had been an overseer, and, after his conversion, he prayed that God would convert all under his charge. He one day told them, 'God is going to deliver me, in some way.' They said, 'Oh no, you are the last one that master would let go.'

"Many of them seem to be fervent and consistent christians. Such prayers as they offer cannot but be heard in heaven and answered speedily; and I shall attribute the preservation of the Union, and the deliverance of their bondmen more to their prayers than the power of our national arms; albeit I fully believe in the indispensable use of physical means. Before the northern army came on, slaveholders and their minions threatened to burn down the colored church, saying: 'It is your prayers that are bringing on these troubles.'

"So far as I have observed there is no intemperance among them. Those who are able are engaged in labor of some kind, and they work as industriously as white laborers, and more so than many. The men work with a will, because they work in hope of liberty. They have a great thirst for knowledge. My time is fully occupied. Pray for us."

From the N. Y. Herald.

## SHALL SLAVERY OR THE NATION BE DESTROYED?

SERMON BY DR. CHEEVER.

The Church of the Puritans was crowded last evening, Dr. Cheever having publicly announced that his topic of discourse would be "God's judgment as to the cost of sparing slavery—which shall be destroyed, slavery and the rebellion, or the nation?"

After the usual preliminary devotional exercises the reverend gentleman proceeded to say that before he commenced his sermon a collection would be made for two special objects—first, to bury the child of a poor colored family, who applied for aid to a church nearest their residence, but was refused; and, secondly, to assist in the publication of the Sabbath evenings discourses now being preached by himself. He (Dr. Cheever) thanked God that colored persons

naturally applied to the Church of the Puritans for assistance. They passed through a severe fight of afflictions for their championship in the cause of the "oppressed." So numerous were the applications for aid by the colored people, that if they had a mint of money it could be distributed. Before commencing his discourse he had some impromptu remarks about the pro-slavery construction which was given to the Constitution of the United States, and intimated that he would soon preach a series of discourses to show that the constitution was not an atheistical instrument. The text of last evening's discourse was taken from the seventh verse of the tenth chapter of Exodus:—"But Pharaoh's servant said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?" He said that one had to rub his eyes to see whether this language, instead of being a verse from God's word, was not a leaf from the chapter of the American rebellion, and proceeded to show that the people of Egypt spoke out fearlessly and boldly, demanding of Pharaoh that he should give forth an edict of emancipation, which he and his ministers refused. And now if the people only demanded a decree of emancipation to be issued, it must come. In obedience to the sentiment of the Christian people, the English government set free the slaves. Just as in the early days for the struggle of universal humanity towards God; as Moses' Cabinet ministers withheld him, so do the idolaters of slavery arrest the truth and threaten the destruction of the country; but he hoped they would be able to say that the folly of these men would be fully manifest. There were two parties in Egypt, the one contending for, and the other against emancipation, even while the country was under the direct judgments of the Almighty. The anti-emancipationists prevailed to the death of the first born and the ruin of the country. Let the American people take warning by this historical event.

The Egyptian measure of emancipation had come too late, for God had taken the matter into his own hand. So he will not wait much longer for North or South until he proclaims liberty to the four million of colored people. The hour had come for this nation, and he prayed that God would send the man and shelter his head in the day of battle. There were, he said, demagogues and stump orators at work in the Hebrew nation who spoke against the party in favor of an immediate emancipation, and proceeded in his well known sarcastic style to speak of modern "reconstructionists," who, like Pharaoh's advisers, said it would be the ruin of Egypt to let the people go free. They were, however, let free, but the country was ruined. If God's proclamation had been made three months ago, the war would have been brought to a close and permanent peace established without a disastrous battle; but the continued governmental oppression of the enslaved rendered the continuance of the war inevitable. The government had scouted the late proposition to purchase the slaves in the border States at a cost of three hundred millions, but the war would cost three times as much as that. God was a great accountant, and would hold the American people to compound interest as well as the principle, and would go on, until His bill was settled. Our government, in conducting the war, had manifested the most wicked regard for slavery; it had coquetted with the rebellion instead of thrusting it through the heart. We had fed the rebellion with the blood of our own citizens, and have been more tender with the property of rebels in human beings than of our own soldiers' lives. Why was not the Hatteras expedition followed up by the conquest of North Carolina? If John Brown had been the commander of that expedition he would not have returned to be serenaded. The want of the Government was not men, but sound principle, taken from God's word. If we did not crush the rebellion it would crush us. The madman and devil of slavery would overcome us, unless universal liberty was proclaimed. He alluded to the proclamation of Fremont and the modification of it by the President which was hailed with satisfaction by the tories of England. The speaker went on to show the impiously wicked tone of the public journals in saying that if it became necessary after the trial of every means, then universal emancipation would be proclaimed by the Government. These journalists preferred to slaughter thousands of their fellow citizens and the destruction of property, rather than give liberty to four million colored persons. Such a policy was treason against the country. Dr. Cheever read an extract from the speech of Hon. D. S. Dickinson in denouncing the rebellion. If, said he, the whole nation were a mob—I would say that if this war was a war for the reconstruction of slavery on the part of the North, as well as for the rebellion on the part of the South; a war so informal on both sides was never known on earth, and so it will be put down in the pages of history, and we would have to bear the shame of having anything to do with such a hellish war. He spoke burning words in the name of God and his country, and not for any political party. He denounced the action of journalists in Massachusetts, who spoke in disparaging terms of the late speech of Senator Sumner, and passed a glowing eulogium upon the champion of freedom. In conclusion, Dr. Cheever spoke of the evil of delaying the emancipation of the slaves until it became a "military necessity." If they adopted such a policy, the nation would be self-destroyed, and would become an object of hissing to the whole civilized world. He had questioned whether it would not be the part of prudence for him to refrain from agitating the subject of slavery every Sabbath evening, but he could not avoid the conviction of duty to continue to speak upon this subject, and he would continue to do so as long as God allowed him. There was no possibility of preserving the country if we did not embrace the opportunity which God gave us to strike slavery at the heart, otherwise, if the rebellion succeeded, domestic discord would prevail.

# The Principia.

NEW-YORK, SATURDAY, OCTOBER 12, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the *business* matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beekman street, nor to Box 1212, (the former address of Wm. Goodell, where some of his letters continue to be sent.) This is the more important now, as the office of our friends, is now removed; and letters directed there will be liable to be lost.

## "DEMOCRATIC INSTITUTIONS ARE ON TRIAL IN AMERICA!"

So says the *London Times*. So says the European press generally. So say some in America.

In a sense it may be true—and is true—but not in the sense intended by those who have given currency to the statement. Their meaning is, that the question whether Democratic institutions are just, wise, beneficent, and practicable, is a question to be decided by the issue of the present civil war in America. If the Democratic Government can succeed in putting down the rebellion, then the practicability—and possibly the benefits—of Democracy are established. But if the rebels succeed, we have proof positive that Democratic institutions are a failure!

Not quite so fast, gentlemen. By your leave, the complete success of the Rebellion would prove no such thing. There have been hundreds of successful rebellions against Monarchies and Aristocracies. Louis XVI was beheaded, so was Charles I, and Charles II might have been, without proving Monarchy impracticable. If our Republican Government should be overturned by a Rebellion, it would only prove—what nobody disputes—that Republics as well as Monarchies may be overturned.

Our "American experiment," thus far, has proved Democracy to be the most stable, as well as the most progressive element of our system. The Aristocratic, not the Democratic ingredient has been the disturber, whenever we have been disturbed. This is not strange, when we consider that Democracy, with us, is normal, is the rule, while Aristocracy is abnormal, is the exception. Democracy is the legitimate Government with us; and whatever rises in rebellion against the government, rises up against Democracy, of course.

So it was in the attempted rebellion of Aaron Burr, and so it is now. Not the Plebians but the Patricians, not the commonality but the would-be nobles, have assailed the existing order of things. The present rebellion, is a direct attempt to dethrone the Democratic ballot-box, and install the Aristocracy or Monarchy of military despotism and slavery in its stead.

Our Constitutions, unhappily perhaps, are not without their Aristocratic, as well as Democratic features. Educated under a Constitutional Monarchy, our fathers feared venturing too far out of their accustomed usages. To counterpoise the popular, the representative branch of the Legislature, they elected a more select body, farther removed from the populace, the Senate. Thus it is in the States, and thus in the National Government. To the President also were committed almost semi-monarchical powers.

Our history and present condition indicate that if any mistake was made, it was in checking the full play of the Democratic principle. Our Senates and Executive Departments, rather than the Representatives, have been most accessible to treasonable influences. Burr concocted his treason while Vice-President. His accomplices were of the social aristocracy of the country. So with the rebellion of Jeff. Davis, Floyd, and their associates, with the tacit permission, if not connivance of the then President.

All our Legislation, State and National, with scarce a solitary exception, shows the Representatives to be the

law-abiding, law-sustaining body, in marked distinction from Senates, on whom Constitutional restraints and obligations sit more loosely. From the beginning of the present difficulties, no one has doubted the loyalty of the Representatives. The only apprehension has been whether the Senate and the Cabinet could be kept straight.

But we have not yet fully traced the core of the present rebellion. It is a rebellion of the *Oligarchy* against the *Democracy*, of the self-elected Nobility against the people: of the slaveholders against the Democratic tendency of the masses to emancipation.

Our Constitution indeed, provides for no such oligarchy, recognizes none, tolerates none. But the Aristocratic elements of society, in Church and State, the very elements hostile to Democracy in every other direction, have managed, by artifice and cunning, to preserve the usages of slaveholding, as a nucleus to the Aristocratic element, and to elevate the slaveholders, as the ruling caste. Everything has been committed to them and conceded to their dictation. Against this, the Democratic masses demurred. Hence the *political* conflict; and hence the *rebellion*. It is the rebellion of less than 300,000 slaveholders, claiming and holding four millions of the people as their slaves, a rebellion against twenty-four millions. So long as they are allowed to be slaveholders, they are allowed to be the absolute masters of four millions, on whom they lay the burdens of supporting them by their labor, while they have nothing to do but to fight the Government! In time of peace, their ownership of the four millions enabled them to control the *politics* of the whole country. In time of war, that same ownership enables them to control the *war policy* of the whole country almost as completely as they had ever controlled its politics.

In one word, the war of rebellion against the government, is a war of the *Oligarchy* against the *people*, a war against free institutions, a war against Democracy.

Here, then, is the "trial" to which "Democratic institutions" in this country are subjected. The question is whether loyal Democracy in America, can put down rebellious Aristocracy. This can be done only by abolishing the oligarchy of slaveholders, thus making the United States of America a Democracy, not in name merely, but in fact.

Some scribblers and declaimers on the subject of the rebellion, have sagely affirmed that "universal suffrage" is at the bottom of the difficulty, and that no government can be maintained where it obtains! The plain fact is that the lack of "universal suffrage" is at the bottom of the difficulty, and that its inauguration would settle the difficulty at once. Had the four millions of slaves enjoyed the right of suffrage, there would have been no slaveholding oligarchy and consequently no rebellion. Give them the suffrage, today, and the rebellion is quelled, to-morrow.

Yes! "Democratic institutions in America are on trial." Certainly they are, in the sense that has been explained, but not in the sense of those who sneer at those institutions. Democracy is on trial in America, just as Christianity is on trial in America. Or rather, the nation is on trial. If Christianity and Democracy are cordially revered and obeyed, the nation is saved. If not, the nation will be lost.

## CALL FOR VOLUNTEERS: WHY ARE THEY NOT FORTH-COMING?

For, if the trumpet give an uncertain sound, who shall prepare himself to the battle? 1. Cor. xiv. 8.

The call for more soldiers has become urgent. Congress authorizes the enrolment of hundreds of thousands. The President calls for them. But they do not come. The public press calls for them. Still, they do not come. The most urgent appeals are made. But they do not come.

A specimen or two of editorial appeals may suffice. Said *The World*, some time ago,

### THE COUNTRY'S CALL.

"More men! More men!" is the cry from those who have in hand the putting down of this rebellion. Shall they have them? Here lies the only possible doubt about the issue of the struggle. It is settled that foreign nations will not interfere to our disadvantage. It is settled that there is to be no divided North, and that the government can rely upon the support of the solid masses of all parties. It is settled that government still keeps its credit, and can command money to any necessary extent. It only remains to be settled whether soldiers can be procured in the numbers required. The rebellion must yield to superior force. We have the superior population—three to one; but will that population supply us the superior force?

The question rests chiefly with the young men. "Young men for war" is the accepted maxim in all nations. Their physical vigor and endurance, their spirit and dash, particularly fit them for the field. The loyal States are very powerful in this class of population. They must contain at least two millions and a half of men between the ages of seventeen and thirty-five. A fifth part of this number, armed, drilled, and disciplined, might sweep off this rebellion in six months. There never was a more urgent or a more sacred call. Every young man, who has a spark of manhood in his breast, ought to give heed to it. The country in its danger has a right to the service of its stouter arms, and he who can render such service and yet withholds it, is dishonored.

Said the *Tribune* October 1—"The President directed, and Congress afterward indorsed, a very considerable augmentation of our Standing Army. An experiment vigorously prosecuted through more than three months, has proved the utter impossibility of filling up the new regiments thus created on paper. They are already abundantly officered, but not at all manned. Up to this hour, with a large amount of good recruiting at a heavy cost, we believe less than three thousand privates in all, have been enlisted, while a great number of officers have been kept out of active service at recruiting stations at a cost of many thousands and dollars per day. Shall this waste of men and money go on?"

[This was for "the standing army" we know. But the enlistment for shorter terms drags heavily also.]

What is the real cause of this backwardness? May it not be found in the *uncertainty* which still hangs over the nation, like a pall, in respect to the *object*, the *animus*, the intended and expected results of the war?

Who can tell us with certainty, and on proper authority, why the war is to be carried forward, in what spirit, with what intent, with what prospects for the country, in case our arms should succeed?

We submit whether it is discreditable to the intelligence, the patriotism, the good sense, or the moral principle of the majority of our young men, that they hesitate to volunteer in this war until questions like these are satisfactorily answered.

Will it be said that we are fighting for our *flag*, and that this answer should be considered sufficient?—The question returns, Is that flag to be the symbol of freedom or of despotism? Until that question can be answered, what significance can there be in fighting for our *flag*?

Will it be said that we are fighting for the *Union*? The question returns—Is the *Union* to be a union of freemen, for the enjoyment and defence of freedom and equal rights? Or is it to be a *Union* of freemen with slave-drivers, in which the latter shall hold sway over the former, deriding them as the "mud-sills" of society, fit only to be trodden under foot, denied freedom of speech, and lynched, tarred, feathered, and hanged, whenever they venture to utter the sentiments of their Revolutionary fathers?

Will it be said that we are fighting for the support of our *Nationality*? The question returns whether it is to be a Nation of freemen, or a nation of slaves—a Nation doing the work which God, Nature, and Humanity requires of all Nations, as a condition of their continuous existence—the protection of all the inhabitants—or whether it shall be a Nation incurring the divine malediction, for the neglect of its high duties, and sinking under the weight of its vices, and crimes.

Will it be said that we are fighting for the support of the Government? The question returns whether it is to be a government for the protection of the inalienable rights of all men to life, liberty, and the pursuit of happiness—or a Government subversive of these ends, by its subserviency to the vilest oppression that ever saw the sun, its tolerance and protection of a lordly oligarchy, and the consequent degradation and servility of all the rest of the community?

Will it be said that we are fighting for the support of the *Constitution*? The question is, whether it is for the support of the Constitution as expounded by the *slaveholders*, in opposition to its declared objects, its express language, and its living spirit; or the Constitution as expounded in conformity with its declared object, its language and its spirit, according to the legal and just rules of interpretation laid down by standard authorities in both hemispheres, the rules of interpretation laid down by the Supreme Court of the United States, and acted upon uniformly, except where the interests of slavery forbid?

Will it be said that we are fighting for the restoration of peace, commerce, manufactures, prosperity, security, quiet,

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and exemption from civil strife? The question returns whether these objects can be secured, permanently, or for any considerable length of time, without removing the well known cause of the war, *SLAVERY*; the only element of dissension, the eternal and necessary enemy of peace, prosperity, security and quiet?

In every view that can be taken, it is manifest that until these questions can be authoritatively, definitely, and satisfactorily answered, there can be no solid foundation laid for an appeal to our intelligent, patriotic, and christian young men, to come up to the gigantic work of national defense.

Until these questions are thus settled, it will not be determined whether or no "the Almighty has any attributes that could take sides with us in such a contest"—in other words—whether there be any prospects of success, or any thing worth fighting for, even in case our arms should prevail over the rebels.

"For—if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The popularity of Gen. Fremont, since his Proclamation of liberty in Missouri is well known. That proclamation was most enthusiastically applauded at the very time when it was believed to have been for the deliverance of *all* the slaves of Missouri. We see it stated in the papers that thousands of Germans are eager to volunteer, provided they might be permitted to serve under Gen. Fremont. What does this mean, if not that they desire to assist in liberating the slaves?

#### DR. CHEEVER AT HOME AGAIN.

After his long absence to Europe, and after a brief period of severe indisposition since his return, our beloved brother **GEORGE B. CHEEVER**, is fairly at work again, in his fortress, the honored pulpit of the Church of the Puritans. For two Sabbath evenings past, he has spoken with great power, to crowded audiences, who have listened with deep interest and attention. It was our privilege to hear him last Sabbath evening. It was a great effort, and apparently an impressive and effective one. The parallel drawn between the ancient history of Egypt, and the passing history of our own country was most striking and appalling. The hearers felt it to be so. The solemnity resting on their countenances bore unmistakable evidence of the fact. After the close of the meeting, a New-England Member of Congress came forward and thanked him for his able and timely discourse. Such preaching, he said, was everywhere needed. But, he continued, I have not been so sad for five years, or so well nigh desponding, as while listening to your picture of our country's danger. Dr. CHEEVER gave notice of his intention to continue those Sabbath evening discourses on the times, and said it was his intention, before long, to review the Constitution of the United States in the light of God's word, and show that it was not the atheistic and pro-slavery instrument that it had been supposed to be.

A brief sketch of the last Sabbath evening's discourse, we hope to give in another column.

**THE HERALD IN ITS GLASS HOUSE**, should beware of throwing stones. For several weeks after its pretended renunciation of secession and hoisting the National flag, it kept up the most clamorous threats of a national abolition of slavery, as a means of crushing out the rebellion. This, for the purpose of establishing a character for loyalty. But for a short time past, the *Herald* has been threatening all the *Anti-Slavery Journals* with suppression, and all the leading anti-slavery men with imprisonment in Fort Lafayette, with the rebels! Whenever our turn comes, for incarceration, we mean to turn State's evidence against *Bennett*, with our file of the *Herald* sustain our charges, and get him locked up in our stead. If abolitionism be treason, *Bennett* will have to be condemned on a double count first, for preaching secession, and preparing to hoist a secession flag over his office, and second, for preaching the most rabid abolitionism ever uttered in this country!

Col. Blair, in his letter of complaint against Gen. Fremont, admits the necessity and propriety of his Proclamation, and only criticizes it because it was not issued sooner! A nut for those to crack who are seeking Fremont's removal on that ground.

#### News of the Day.

SATURDAY, Oct 5.

**Mr. Buchanan's Platform.**—In reply to a letter of invitation to attend a Union meeting, Mr. Buchanan has written a letter, in which he says—

This is the moment for action, for prompt, energetic and united action, and not for the discussion of peace propositions. These we must know would be rejected by the States that have seceded, unless we should offer to recognize their independence, which is entirely out of the question.

Better counsels may hereafter prevail, when these people shall be convinced that the war is conducted not for their conquest or subjugation, but solely for the purpose of bringing them back to their original position in the Union, without impairing in the slightest degree any of their constitutional rights.

That is to say.—We must make no terms with the rebels, but fight on, till we have thoroughly beaten them, and then concede to them all for which they have ever contended; that is, their "original position" of absolute dictators of the government, as they were, under the Administrations of Pierce and Buchanan!—Sensible—very! *The Herald* is delighted with the letter. So, doubtless, is Jefferson Davis. Whichever way the battle goes, he gains all for which he took up arms! Such is the "loyalty" of anti-abolitionists.

**The news from Western Virginia** reports a battle on Wednesday at Greenbrier River, twelve miles from Cheat Mountain, between a Union force of five thousand, under Gen. Reynolds, and fifteen thousand rebels, under Gen. Johnston. The engagement resulted from a reconnaissance in force by our troops to ascertain the strength of the rebels. Having drawn out the full force of the enemy Gen. Reynolds appears to have retired, taking several prisoners and a large number of horses and cattle. The rebel loss in killed and wounded is estimated at 500; Gen. Reynolds, 17 killed and 11 wounded.

**The news from Washington** reports the continued retiring of the rebels. The enemy's forces on the Upper Potomac have retired from their old positions, but no corresponding advance has been made by Gen. Banks' forces.

The rebels now use only cavalry for picket duty. The Federal pickets were drawn in a little on Thursday night. The Thirty-Seventh New York Regiment are fortifying Munson's Hill; the works will be much stronger than those of the rebels. The \$100 bounty voted by Congress is to be credited to the account of deceased soldiers. Gen. McClellan yesterday officially named the twenty-nine forts and three batteries around Washington. Gen. Wool arrived at Washington yesterday. Secretary Seward has written to Gov. Washburne, Me., stating that requests made to him for the release of Robt. Elliott, a prisoner at Fort Lafayette, cannot be complied with, the evidence against him being of a too serious nature.—*World*.

**Missouri.**—The report which we had yesterday morning, that Price, with the main body of his rebel army, had evacuated Lexington, is apparently confirmed. Intelligence has reached Jefferson City, that the whole rebel force left Lexington on Monday, and the place is now believed to be occupied by the National forces under Gen. Sturgis, who is stated to have made his appearance on the opposite side of the Missouri River just in time to shell the rear guard of the retreating army.

**Certain Republican journals** are highly displeased with Senator Sumner's speech at the Massachusetts Republican State Convention at Worcester, and are jubilant over the rejection of the anti-slavery Resolutions offered on that occasion. The *Boston Advertiser* says:

"The convention certainly disavowed any intention of endorsing the fatal doctrines announced by Mr. Sumner, with a distinctness which can scarcely be flattering to that gentleman's conception of his own influence in Massachusetts. The resolutions offered by Rev. Mr. Clarke, at a crucial test of the readiness of the convention to adopt open abolitionism for its creed, went to the table, and were buried never to rise. \* \* \* \* \*

"It is alleged that the convention cheered Mr. Sumner. His supporters among the delegates and spectators undoubtedly did so, but who does not see that this goes for nothing, in the face of the obvious fact that the silent party who disapproved, were so much superior in number as to control the action of the whole body?"

Time will tell who are the wise and who are the foolish in this matter!

MONDAY, Oct. 7.

**The Potomac.**—A brisk skirmish took place on Saturday near Falls Church. The rebels opened fire on our troops with six pieces, but their shots fell short. Two shells from Carlile's battery scattered them. Gen. Keyes and party were also fired on on Saturday afternoon in the same vicin-

ity. There has been no picket firing along the lines in front of Washington, since our advance.

**North Carolina.**—News from Hatteras Inlet reports the capture of the transport propeller *Fanny*, by the rebels, on her way from the Inlet to Chicomicomico, with ammunition, clothing and provisions for the troops stationed at the latter place. She was attacked by three rebel vessels and compelled to surrender. About sixty Federal troops and nearly the whole cargo had fallen into the hands of the rebels. On receipt of the intelligence at the Inlet, Col. Hawkins applied for a naval force, and on the 3d. inst. an expedition started in pursuit of the rebel vessels.

**Missouri.**—The report that Gen. Sturgis had arrived at Lexington is contradicted. After the surrender of Lexington, Gen. Sturgis made a requisition on Kansas for the militia of the eastern counties of the state, which were promptly placed under the general's command at Kansas City. Kansas has already supplied nine regiments for the war. There are near seven thousand rebels at Camp Walker, in that state, under young Ben. McCulloch. A report, coming, it is said, directly from Ben. McCulloch's army surgeon, states that McCulloch died of wounds received in the battle of Wilson's Creek, and that his remains were taken to Texas for interment. It is said that the Ben. McCulloch, Jr., has been put up to sustain the prestige of the name, and save his troops from discouragement.

One hundred of the Federal wounded at Lexington, reached St. Louis last night.—*World*.

**Fremont.**—The charges of Gen. Fremont against Col. Blair, and the correspondence relating thereto, have been published in St. Louis and Cincinnati, and are presented on our first page. Gen. Fremont announces that the documents have been made public without his knowledge, and he has instituted inquiry as to the violation of his confidence with a view to proceedings against the party. He has telegraphed to Gen. Scott and the President to that effect. The second arrest of Col. Blair is on the ground of his refusing to retake his sword and join his regiment when on its way to the battlefield.—*Ib.*

**Com. Stringham's Retirement.**—The circumstances which surrounded the withdrawal of Capt. Stringham from active service, immediately after the capture of the Hatteras forts, have been enveloped in more than official mystery. Why an officer, who had so recently distinguished himself in a way that gave promise of continued services of equal value, should choose to retire, or should be dismissed, was a question asked generally, without any one pretending to answer. A partial solution is at last presented. Through a letter written from the flag-ship of the Atlantic Squadron by one of its officers, we gather that the retirement of Capt. Stringham was not entirely voluntary. It is represented as growing out of a trifling conflict of authority between the officer and the Navy Department. A transport, seriously damaged by a collision, had been sent to the Washington Navy-yard for repairs. It was at once returned to Fortress Monroe, with letters containing a reprimand addressed to the Commodore because of his having dispatched the vessel thither, instead of having the damages, which were serious, repaired at Newport's News, where, it is said, no facilities for such work exist. A sharp correspondence ensued between Capt. Stringham and the Department, resulting in the removal of the former from the position which he had occupied so creditably.

This solution of the matter certainly seems inadequate. We are obliged to think some important part of the case has not been given. While Commodore Stringham may have tendered his resignation in a moment of resentment, we can hardly think the Department, upon the slight showing of fact we have received, would have accepted it; and it appears still more improbable that for a cause so trifling they would have deliberately consigned to private life an officer so efficient in a Navy where good officers are so greatly needed. There is evidently some link wanting in the chain of evidence, and how the public service is promoted by withholding it, it is difficult to understand.—*Times*.

It will be remembered that Com. Stringham employed a number of "contrabands" at the taking of Hatteras, and reported, commendatory of the zeal and skill with which they managed their guns.—*Query*. Was that the reason why he fell into disfavor, at the seat of Government?

Gen. Anderson, it is said, has resigned his command, in consequence of declining health.

Gen. Wool has returned from Washington to Fortress Monroe, where it is said, he will remain, notwithstanding the rumors of his going to Missouri, to supersede or superintend Gen. Fremont. The statement of Wool's superiority of rank, above Fremont is a mistake. Both are called Major Generals. But Wool is only *Brevet Maj. Gen.*, with only the salary of Brigadier General, while Fremont is Maj. General, direct, under full pay.

TUESDAY, Oct. 8.

**Missouri.**—The whereabouts of Gen. Price was not definitely known at latest dates, some supposing that he was retreating toward Kansas, and others that he was moving on



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Monday. It was reported there that General Wool would proceed to St. Louis with 50,000 troops, leaving one-half at Cincinnati for Kentucky, and taking forward the rest for service in Missouri. It was reported that negro insurrection had broken out in Jasper county, Missouri, in which thirty-five slaves were killed and several were sentenced to be hung. A rumor was current that 2,000 rebels under Rev. Mr. Johnson were moving toward Gasconade river, intending to burn the railroad bridge across that stream. General Fremont, it is said, intends pursuing Price rapidly, marching from twenty-five to forty miles a day. Ben. McCulloch's forces were said to be on the South bank of the Osage river, with a view to cutting off Gen. Fremont's communication with St. Louis.

Cairo.—A deserter from Gen. Pillow's army to Cairo reports that Gen. A. S. Johnson is in command of 40,000 men, fortified on the river for four miles above Columbus. Generals Polk, Pillow, Johnson and Cheatham, he says, are all at Columbus. The rebels there are reported to be well equipped, with large bodies of cavalry.—*World*.

THURSDAY, OCT. 10.

N. Carolina.—An important engagement took place on the 5th inst., near Hatteras. The Twentieth Indiana Regiment, stationed at Chicagonica, were attacked by a superior rebel force and compelled to retreat, leaving about fifty prisoners in the hands of the enemy. The Monticello was despatched towards the rebel force, and opened a heavy fire of shot and shell on the troops and certain vessels in the vicinity, among which was the Fanny, captured a few days ago. The fire of Monticello scattered the whole force in all directions, killing and wounding, it is supposed, from 200 to 300 rebels, and sinking two of their boats.

From Washington.—A federal force yesterday advanced to Lewinsville and took possession of that important strategic position. An advanced force also occupied Miner's Hill, the rebels retiring in each case. A scouting party, on Tuesday night, came upon a company of Rebel cavalry, and engaging them killed three, and captured an officer and five horses and various arms and accoutrements. The officer captured reports that the rebels have no troops between Manassas and Washington except two or three cavalry regiments for picket duty. Gov. Brown is re-elected to the governorship of Georgia. The fact is regarded at Washington as expressive of dislike to Davis's regime. More of the Richmond wounded prisoners returned yesterday to Washington. Several vessels arriving at the capital reported the Potomac as quiet as in times of peace, there being no rebels seen on the shore. Mr. Henry E. Johnson, the Baltimore banker lately arrested, is released from Fort Lafayette, it having been proved that his financial transactions had no connection with rebel schemes.

It is reported from Washington, on the best authority, that no one has been authorized to enlist troops in Canada for the Union army, and that no commissions have been offered to military men in France. It is also denied that government has tendered the command of the army to Gen. Garibaldi. Every foreigner, however, who has offered his services, accompanying his offer with satisfactory testimonials, has been accepted. Gen. Garibaldi had expressed, to one of our consuls, a conditional purpose of visiting this country, at the same time intimating his desire to join the federal army. The general being a naturalized citizen, the government responded by tendering him a position as brigadier-general, if he should fulfill his purpose. Garibaldi ultimately concluded not to offer his services at present.—*World*.

The Twenty Second Regiment of Massachusetts Volunteers, Colonel (Senator) Wilson commanding, numbering 1,400 strong, passed through the city yesterday on their way to Washington. A grand ovation was given at the Fifth Avenue Hotel, speeches made, and a flag presented.

Rev. John Pierpont, the poet, who goes Chaplain in this regiment, was among the speakers, and gave his hearers a spicy dish of abolitionism, which was received with cheers. The *Herald* might as well knock under again. The spectre will not keep down. The life of the war is its abolition.

Missouri.—From Jefferson City it is reported that on Tuesday four hundred Home Guards were compelled to retreat on Hermann, Mo., by a greatly superior rebel force. The rebels numbered two thousand, and were intending to burn the Gasconade Bridge in that neighborhood. Both the Bridge and Hermann were promptly re-enforced. Generals Sturgis and Lane were ordered to join Gen. Siegel at Sedalia.

An attack on Paducah, Ky., is daily expected. All the women and children had been removed from the city, and everything was reported ready for a vigorous defence.—*World*.

Gen. Price, at the last accounts, was at Grand River, in Henry Co., and moving Southward.—*Times*.

Western Virginia—Affairs in Western Virginia appear to be again growing critical, notwithstanding late assurances from Gen. Rosencrans that he considered himself in a position to bid defiance to the rebels.

He has telegraphed to Washington for more troops, at

the same time falling back from his position at Sewell Mountain.—*Times*.

FRIDAY, Oct. 11th.

Latest War News—Potomac.—A further advance was made on Wednesday night by the troops on the upper Potomac. Gen. McCall's division crossed the river and occupied Langley, about five miles from Chain Bridge. They met with no obstruction from the rebels. Reconnaissances fail to discover any body of the enemy's troops along the whole line of the Potomac within six miles of the federal positions, and the general belief is that the rebels have entirely fallen back on Manassas. A grand sensation was caused in Washington yesterday by rumors of an engagement in the direction of Lewinsville. The reports, however, originated simply in the artillery practice of our troops.

General Wool recommends to the War Department the quartering of the troops, during the winter, in wooden houses, built for accommodating two or three companies each, at Old Point and Newport News. The Union gun is now so mounted as to command the roads between Fortress Monroe and Sewall's Point. The tug Young America exchanged a few shots with the Pig Point battery on Wednesday, without any result on either side.

Dispatches from Western Virginia report that General Reynolds had dislodged Lee from his rendezvous at Big Spring. The rebels destroyed their camp equipage and ammunition, and burned several hundred muskets, on making their retreat. General Rosencrans is at Mountain Cave, a strong position twenty-five miles beyond Gauley. His position there is a challenge to the rebels, which it is not expected they will accept.—*World*.

Sketches of Fast Day preaching—copied from *The Tribune*.—In New-York, The Rev. Dr. Bellows said:

"At the South are eight millions, shiftless in habits, lazy, of lower moral tone, cursed with Slavery, pursuing a monotonous industry, and deriving their whole support from a badly tilled soil; while in respect to manufactures and the arts, comparison between the two sections is impossible."

The Rev. Dr. Tyng said:

"The human race, not merely the American nation, but the human race for all time to come, are interested in the most intense degree in the contest—for there is death to human liberty and submission to the most unrelenting, most bloody tyranny that ever cursed the earth, if the Rebels win. The civilized world beholds the spectacle, knowing that this is not merely a question of resistance to the encroachments of African Slavery, but that the interests of the whole world, for all future time, hinge upon our victory or defeat."

The Rev. Dr. Vinton said:

"But if Slavery be abused by a denial to the slave of social rights, personal dignity, family ties, and he is reduced to a chattel that may be bought or sold, his marriage nullified, the person of either sex violated, then the civilization becomes debased, the social law is set at naught. Power, more limited arbitrary power, was exercised. In inquiring into the effects of such Slavery, Dr. Vinton sustained himself by quoting from Jefferson."

The Rev. Mr. Sloane said:

"Doubtless many blind eyes would be opened by the rebellion, many lips long sealed upon the subject of slavery, would again be moved. There would be ten, perhaps a hundred, to speak out boldly to-day where there was one a year ago; yet there was danger lest the Church would yet be found unfaithful, and the ministry, while enumerating many sins of which we were guilty, would omit that one which above all others had brought about the present deplorable conflict."

The Rev. Dr. Cheever said:

"The present war was the culmination and development of Slavery. God had chosen in former times to afflict nations for their sins by the sword or war, famine, wild beasts, and pestilence. And if we would escape these things we must work for the abolition of slavery."

## Family Miscellany.

### MINISTERING ANGELS.

BY EMILY H. CHUBBUCK.

Mother, has the dove that nestled  
Lovingly upon thy breast  
Folded up its little pinion,  
And in darkness gone to rest?  
Nay, the grave is dark and dreary,  
But the lost one is not there;  
Hear'st thou not its gentle whisper,  
Floating on the ambient air?  
It is near thee, gentle mother.  
Near thee at the evening hour;  
Its soft kiss is in the Zephyr,  
It looks up from every flower.  
And, when night's dark shadows fleeing,  
Low thou bendest thee in prayer,  
And thy heart feels nearest Heaven.  
Then thy angel babe is there.

Maiden, has thy noble brother,  
On whose manly form thine eye

Loy'd full oft in pride to linger,

On whose heart thou couldst rely,

Though all other hearts deceived thee,

All proved hollow, earth grew drear;

Whose protection, ever o'er thee,

Hid thee from the cold world's sneer—

Has he left thee here to struggle,

All unaided, on thy way?

Nay, he still can guide and guard thee,

Still thy faltering steps can stay:

Still when danger hovers o'er thee,

He than danger is more near:

When in grief thou'st done to pity,

He, the sainted, marks each tear.

Lover, is thy light extinguished,

Of the gem that in thy heart

Hidden deeply, to thy being

All its sunshine could impart?

Look above! 'tis burning brighter

Than the very stars in heaven;

And to light thy dangerous pathway,

All the new found glory's given.

With the sons of earth commingling,

Thou the loved one may forget;

Bright eyes flashing, tresses waving,

May have power to win thee yet.

But e'en then that guardian spirit

Oft will whisper in thine ear,

And in silence, and at midnight,

Thou wilt know she hovers near.

Orphan, thou most sorely stricken,

Of the mourners thronging earth,

Clouds half veil thy brightest sunshine,

Sadness mingles with thy mirth;

Yet, altho' that gentle bosom

Which hast pillow'd oft thy head

Now is cold, thy mother's spirit

Cannot rest among the dead.

Still her watchful eye is o'er thee,

Through the day, and still at night,

Hers the eye that guards thy slumber,

Making thy young dreams so bright.

O! the friends, the friends we've cherished,

How we weep to see them die—

All unthinking they're the angels

That will guide us to the sky!

—United Presbyterian.

### BOTTOM OF THE OCEAN.

Mr. Green, the famous diver, tells singular stories of his adventures, when making search in the deep waters of the ocean. He gives sketches of what he saw on the Silver Banks, near Hayti:

The banks of coral on which my divings, narrated in the previous chapter, were made, are about forty miles in length, and from ten to twenty in breadth.

On this bank of coral is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water varies from ten to one hundred feet in depth, and so clear that the diver can see from two to three hundred feet, when submerged, with little obstruction to the sight.

The bottom of the ocean, in many places on these banks, is as smooth as a marble floor; in others it is studded with coral columns, from ten to one hundred feet in height, and from one to eighty feet in diameter. The tops of those more lofty support a myriad of pyramidal pendants, each forming a myriad more; giving the reality to the imaginary abode of some water nymph. In other places the pendants from arch after arch, and as the diver stands on the bottom of the ocean, and gazes through these into the deep winding avenue, he feels that they fill him with as sacred an awe as if he were in some old cathedral, which had long been buried beneath the "old ocean's wave." Here and there the coral extends even to the surface of the water, as if those loftier columns were towers belonging to some stately temple now in ruins.

There were countless varieties of diminutive trees, shrubs, and plants, in every crevice of the corals, where the water had deposited the least earth. They were all of a faint hue, owing to the pale light they received, although of every shade, and entirely different from plants I am familiar with that vegetate upon dry land. One in particular attracted my attention; it resembled a sea-fan of immense size, of variegated colors, and of the most brilliant hue.

The fish which inhabited those Silver Banks I found as different in kind as the scenery was varied. They were of

all forms, colors, and sizes—from the symmetrical goby to the globe-like sunfish; from those of the deepest hue to the changeable dolphin; from the spots of the leopard to the hues of the sun-beam; from the harmless minnow to the voracious shark. Some had heads like squirrels, others like cats and dogs; one of small size resembled the bull-terrier. Some darted through the water like meteors, while others could scarcely be seen to move.

To enumerate and explain all the various kinds of fish I beheld while diving on these banks would, were I enough of a naturalist to do so, require more space than my limits will allow, for I am convinced that most of the kinds of fish which inhabit the tropical seas can be found there. The sunfish, sawfish, star-fish, white shark, ground shark, blue or shovel-nose shark, were often seen. There were also fish which resembled plants, and remained as fixed in their position as a shrub. The only power they possessed was to open and shut when in danger. Some of them resembled the rose in full bloom, and were of all hues.

There were the ribbon-fish, from four to five inches to three feet in length. Their eyes are very large, and protrude like those of the frog. Another fish was spotted like the leopard, from three to ten feet in length. They build their houses like the beaver, in which they spawn, and the male or female watches the egg until it hatches. I saw many specimens of the green turtle some five feet long, which I should think would weigh from four to five hundred pounds.

#### PEOPLE WE CAN DISPENSE WITH.

Does any enterprising individual wish to form a colony at the North Pole, or Central Africa, or any far-off place, where the voyagers will be warranted never to come back again? If so, we can point out quite a cargo whose export would never be lamented over, by their native land. We are not sure but the government would pay their entire expenses, to get rid of them finally, and forever. Here is a list of the most promising.

The man "who can't live within his salary," and is always wanting to borrow money, but who wears as fine broadcloth and expensive sleeve buttons, as his millionaire employer.

The woman who brings up her daughters on a diet of curl papers and dancing school, and "cannot account for Anna Maria's conduct," when she elopes with a penniless dry goods clerk!

The man who would rather buy a new coat, (on credit,) and cheat the tailor, than to be degraded by a neat patch on his elbow.

The woman whose stocking toes resemble a cullender in their ventilating conveniences, but who considers a nicely executed darn in the skirt of a dress to be vulgar beyond endurance.

The man who is always "making up his mind," and who answers every question with "Wal, don't know exactly!" and stands with his hands in his pockets, until it is too late to do any thing else with them!

The woman who always has to stop and sew on her bonnet-strings when she is going anywhere—who is universally behind hand—who is too late at church, too late at market, too late to get her railroad ticket, and invariably arrives at the steamboat landing just three seconds after the plank has been taken up.—*Life Illustrated.*

#### FOOD FOR INFANTS.

Says a writer: No mother would feed a child on the milk of a sick cow, if she knew it; but is there any reason to suppose that the milk of a sick woman is more healthy than that of a sick cow? Either must inevitably be the sources of disease. The cows in New York, fed on distillery slops, are no worse off and no more diseased than thousands of mothers, who live on unhealthy flesh, and drink, not the slops, but the liquor of the distillery, with the additional poisons of tea, coffee, tobacco, and various drug medicines. What with diseased mothers and distillery cows, our children have a hard time of it; and so ten or twelve thousand die every year in this single city.—And this appalling mortality, far more frightful than the cholera goes on year after year, and nothing is done, because we think it inevitable, and have got hardened to it. I have written upon this subject for years, and I am determined

that people shall think upon it.—When they have once thought, there is no fear but they will act.—There is no man with a human heart in his bosom, and there can be no woman, who must not feel interested in ascertaining the causes of infant mortality and the means of staying its terrific progress.

#### DOMESTIC FAULTS.

Homes are more often darkened by the continual recurrence of small faults, than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with one than another. The Eastern traveler can combine his forces and hunt down the tiger that prowls upon his path; but he scarcely escapes the mosquitoes that infest the air he breathes, or the fleas that swarm in the sand he treads. The drunkard has been known to renounce his darling vice—the slave to dress and extravagance, her besetting sin—but the waspish temper, the irritating tone, the rude, dogmatic manner, and the hundred nameless negligences, that spoil the beauty of association, have rarely done other than proceed till the action or disgust and gradual alienation has turned all the current of affections from their course, leaving nothing but a barren track, over which the mere skeleton of companionship stalks alone.

#### THE QUARRELSOME CHILDREN.

Willie and Susan Morris lived in a little cottage on the banks of a small river. They had several brothers and sisters, but I shall not say much about them, as it is of Willie and Susan that I have to speak. They both went to Sunday-school, and were very good while there; but I am sorry to say that they were not so when they came home. Willie's teacher (Mr. Owen) was very kind and the boys all loved him very much; and perhaps Willie would have attended better to what he said, if it had not been for Susan, who, though a year older, instead of trying to lead him right, set him a very bad example. She was quarrelsome, and fond of having her own way. They would even quarrel about such a small thing as whether it was one mile or two to the nearest town, though neither of them knew; and if they had asked their father, he would have told them at once, and so saved them from committing the great sin of quarreling.

All my readers must know how wrong it is to quarrel—especially for brothers and sisters; for the Bible tells us to live together in love. One day, however, such a terrible thing happened through this sad sin, that I think it quite cured them. It was in winter, and they had been to slide on a pond near the river; on their way back, Susan asked Willie whether the tree on the other side was a beech or an ash. Willie said he thought it was an ash.

"An ash! what nonsense. Willie, do you think I can't see? Of course it is a beech," said Susan.

"What did you ask me for, if you knew so well?" said Willie sharply. "I know it is an ash."

"You know nothing of the kind, Willie. Mother says you're so positive, and always say you know when you only think."

"And mother says you're very wilful, Susan, and set us a very bad example; and that is worse."

"I say it's not an ash," said Susan; and giving Willie a violent push, he fell down the steep bank into the river.

Susan screamed when she saw him disappear under the water; and she began to think she should never see him again. Her screams brought Mr. Owen who was walking that way; and at that moment Willie appeared again above the water, at some distance down the stream. Mr. Owen ran towards him, managed to get him out, and carried him to the house, whilst Susan ran behind, thinking she had killed him. When they got to the cottage, Willie was put to bed, and Susan was sent to take care of the little children. The hour that passed before she saw her brother again, seemed to her the longest she had ever spent. She sat with the baby on her knee, in too great an agony almost to think.

"Oh! if I have killed him, if I have killed him, what shall I do?" thought she.

At last her mother came out, and told her that he was alive and sensible now.—But how did it happen Susan?" said she.

"O mother! I did it," said Susan.—And she then told the whole story.

When she had finished, her mother said: "Dear child, this will be a lesson for you forever; thank God that you did not kill your brother; but take care that your sad habit of quarreling does not lead you to something worse. I hope you will now ask God to forgive you and to give you His Holy Spirit, to make you loving and kind."

Susan took her mother's advice; her brother got well, and I am happy to say that from that time she never quarreled again.

MONEY and time have both their value. He who makes a bad use of the one will never make good use of the other.

THERE are two things in which all, or nearly all sects agree—the hatred with which they pursue the errors of others, and the love with which they cling to their own.

The man everybody likes is generally a fool. The man nobody likes is generally a knave. The man who has friends who would die for him, and foes who would love to see him broiled alive, is usually a man of some worth and force.

A woman in Buffalo was awakened by hearing her dog bark at her chamber door. She got up and let him in, when he seized her by the gown and would not let go until she had followed him into the parlor, where she discovered that the carpet was on fire from coals which had fallen from the grate.

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